بسم الله الرحمن الرحيم

SHARH BULUGH AL MARAAM
(THE VIRTUES OF EID)

THE SUNNAH OF EID
(Book 2 Chapter 15 page 178)

THE VIRTUES OF EID

I would like to know some of the Sunnah of Eid and the rulings thereon.
Praise be to Allah.

Allah has set out several rulings concerning Eid, including the following:

1 – It is mustahabb to recite takbeer during the night of Eid from sunset on the last day of Ramadan until the imam comes to lead the prayer. The format of the takbeer is as follows:

Allaahu Akbar, Allaahu Akbar, laa ilaaha ill-Allah, Allaahu Akbar, Allaahu Akbar, wa Lillaahi'l-hamd

(Allah is Most Great, Allah is Most Great, there is no god except Allah, Allah is Most Great, Allah is Most Great, and all praise be to Allah)

Or you can say Allaahu Akbar three times, so you say:

Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, laa ilaaha ill-Allah, Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, wa Lillaahi'l-hamd

(Allah is Most Great, Allah is Most Great, Allah is Most Great, there is no god except Allah, Allah is Most Great, Allah is Most Great, Allah is Most Great, and all praise be to Allah)

Both are permissible.

Men should raise their voices reciting this dhikr in the marketplaces, mosques and homes, but women should not raise their voices.

2 – You should eat an odd number of dates before leaving for the Eid prayer, because the Prophet (peace and blessings of Allah be upon him) did not set out on the day of Eid until he had eaten an odd

number of dates. He should stick to an odd number as the Prophet ( ) did.

3 – You should wear your best clothes – this is for men. With regard to women, they should not wear beautiful clothes when they go out to the Eid prayer-place, because the Prophet ( ) said: "Let them go out looking decent" i.e., in regular clothes that are not fancy. It is haraam for them to go out wearing perfume and makeup.

4 – Some of the scholars regarded it as mustahabb to do ghusl for the Eid prayer, because it is narrated that some of the salaf did this. Doing ghusl for Eid prayer is mustahabb, just as it is prescribed for Jumu'ah because one is going to meet people. So if one does ghusl that is good.

5 – The Eid prayer. The Muslims are unanimously agreed that the Eid prayer is prescribed in Islam. Some of them say that it is Sunnah, some say that it is fard kafaayah (a communal obligation) and some say that it is fard 'ayn (an individual obligation), and that not doing it is a sin. They quoted as evidence the fact that the Prophet ( ) commanded even the virgins and women in seclusion, i.e., those who did not ordinarily come out, to attend the Eid prayer place, except that those who were menstruating should keep away from the prayer-place itself, because it is not permissible for a menstruating woman to stay in the mosque; it is permissible for her to pass through but not to stay there.

It seems to me, based on the evidence, that it is fard 'ayn (an individual obligation) and that every male is obliged to attend the Eid prayer except for those who have an excuse. This was the view favoured by Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him). In the first rak'ah the imam should

recite Sabbih isma rabbika al-A'ala (Soorat al-A'la 87) and in the second rak'ah he should recite Hal ataaka hadeeth ul-ghaashiyah (al-Ghaashiyah 88). Or he may recite Soorat Qaaf (50) in the first and Soorat al-Qamar (54) in the second. Both options are narrated in saheeh reports from the Messenger of Allah ( ).

6 – If Jumu'ah and Eid fall on the same day, the Eid prayer should be held, as should Jumu'ah prayer, as is indicated by the apparent meaning of the hadeeth of al-Nu'maan ibn Basheer which was narrated by Muslim in his Saheeh. But those who attend the Eid prayer with the imam may attend Jumu'ah if they wish, or they may pray Zuhr.

7 – One of the rulings on Eid prayer is that according to many scholars, if a person comes to the Eid prayer-place before the imam comes, he should sit down and not pray two rak'ahs, because the Prophet (ﷺ) prayed Eid with two rak'ahs, and he did not offer any prayer before or after it.

Some of the scholars are of the view that when a person comes he should not sit down until he has prayed two rak'ahs, because the Eid prayer-place is a mosque, based on the fact that menstruating women are not allowed there, so it comes under the same rulings as a mosque which indicates that it is a mosque. Based on this, it comes under the general meaning of the words of the Prophet (ﷺ):

"When any one of you enters the mosque, let him not sit down until he has prayed two rak'ahs."

With regard to the fact that the Prophet (ﷺ) did not offer any prayer before or after the Eid prayer, that is because when he arrived the prayer started.

Thus it is proven that we should pray Tahiyyat al-Masjid (two rak'ahs to "greet the mosque") when arriving at the Eid prayer-place, as in the case of all mosques, because if we assume from the hadeeth that there is no Tahiyyat al-Masjid for the Eid mosque, then we should say that there is no Tahiyyat al-Masjid for the Jumu'ah mosque either, because when the Messenger of Allah (ﷺ) arrived at the Jumu'ah mosque he would deliver the khutbah, then pray two rak'ahs then leave and pray the regular Sunnahs of Jumu'ah in his house, so he did not offer any prayer before it or after it (in the mosque).

What seems more likely to be correct in my view is that we should pray two rak'ahs in the Eid prayer-place to greet the mosque, but we should not denounce one another with regard to this issue, because it is a matter concerning which the scholars differ. We should not denounce others with regard to matters where the scholars differ, unless there is a clear text. So we should not denounce the one who prays (Tahiyyat al-Masjid) or the one who sits down without praying.

8 – One of the rulings on the day of Eid – Eid al-Fitr – is that Zakaat al-Fitr is due on this day. The Prophet (peace and blessings of Allah be upon him) enjoined that it should be paid before the Eid prayer.

It is permissible to pay it one or two days before that, because of the hadeeth of Ibn ‘Umar (may Allah be pleased with him) which was narrated by al-Bukhaari:

“They used to give it one or two days before (Eid) al-Fitr.” If it is paid after the Eid prayer, it does not count as Sadaqat al-Fitr, because of the hadeeth of Ibn ‘Abbaas:

“Whoever pays it before the prayer, it is Zakaat al-Fitr, and whoever pays it after the prayer, it is ordinary charity.” It is haraam to delay Zakaat al-Fitr until after the Eid prayer. If one delays it with no excuse then it is not acceptable zakaah, but if there is an excuse – such as if a person is travelling and does not have anything to give or anyone to give it to, or he is expecting his family to pay it and they are expecting him to pay it, then in this case he should pay it when it is easy for him to do so, even if that is after the prayer, and there is no sin on him because he has an excuse.

9 – People should greet one another, but that results in haraam actions on the part of many people, such as men entering houses and shaking hands with unveiled women without any mahram being present. Some of these evils are worse than others.

We see some people denouncing those who refuse to shake hands with those who are not their mahrams, but it is they who are the wrongdoers, not he. But he should explain to them and tell them to ask trustworthy scholars to verify his actions and he should tell them not to get angry and insist on following the customs of his forefathers, because they do not make a permissible thing forbidden or a forbidden.

or a forbidden thing permissible. He should explain to them that if they do that, they will be like those of whom Allah says (interpretation of the meaning):

“And similarly, We sent not a Warner before you (O Muhammad) to any town (people) but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footsteps”
[Al-Zukhruf 43:23]

Some people have the custom of going out to the graveyard on the day of Eid to greet the occupants of the graves, but the occupants of the graves have no need of any greeting or congratulations,

because they do not fast or pray qiyaam.

Visiting the graves is not something to be done especially on the day of Eid or Friday or any particular day. It was proven that the Prophet (peace and blessings of Allah be upon him) visited the graves at night, as mentioned in the hadeeth of ‘Aa’ishah narrated by Muslim.

And the Prophet (ﷺ) said: “Visit the graves for they will remind you of the Hereafter.” Visiting graves is an act of worship, and acts of worship are not acceptable unless they are in accordance with sharee’ah. The Prophet (ﷺ) did not single out the day of Eid for visiting the graves, so we should not do so either.

10 – There is nothing wrong with what men do on the day of Eid of embracing one another.

11 – It is prescribed for the one who goes out to the Eid prayer to go by one route and return by another, following the example of the Messenger of Allah (ﷺ) This Sunnah does not apply to other prayers, Jumu’ah or anything else, it only applies to Eid [Majmoo’ Fataawa Ibn ‘Uthaymeen, 16/216-223]

- The sunnah is to eat before leaving your house for salah for Eid Ul Fitr
- You should an odd number of dates 3,5,7..
- Women are also allowed to wear their best clothes if they are in the company of other women only
- But if they are going to the park, then they need to wear black abaya
- There is no evidence yet to say that women can't dance if they are amongst themselves only
- They can celebrate with nasheeds
- The ruling for ghusl on this day is the same as for Jumuah
- It is Sunnah Muakadah

Shaykh al-Islam Ibn Taymiyah in al-Fataawa al-Kubra (5/307): It is obligatory to do ghusl on Fridays for one who is sweaty or has an odour that may offend others. End quote.

- But fard if you are smelly and sweaty
- Difference scholars have given different rulings on the Eid salah
- Some say fard ayn, Sunnah Muakadah
- But the most accurate is that it is fard ayn
- If the Jumuah and Eid fall the same day, the Eid take precedence

- The Eid cancels out the Jumuah
- You may pray Zhur and not go for Jumuah
- But the imam is not wrong if he decides to pray Jummah

- The rasul (□) gave him the choice to either pray it or abandon it
- There is no Sunnah before or after the Eid salah
- Therefore if you pray in the park then you should not pray sunnah before the salah
- But if in the Masjid you need to pray Tahiyattul Masjid
- The Zakatul Fitr should be given out early
- Even two days before Eid since the poor may need it
- It is better to give them money and not money
- They money gives him the choice to but he wants
- This is the fatwa of Abu Hanifah and it is the correct fatwa in this issue

There are countries in which people shake hands with girls who are not their mahram

- On Eid day and those who don't are frown upon
- It is haram to shake hands with non mahrams
- You are not allowed to follow your parents
- But you should follow the hujjah
- Many of the kufaar of Quraish died as pagans because their died as pagans
- So they followed their fore-fathers and not the truth
- Visiting the graves is an act of worship
- But there is nothing to say that the day of Eid or Friday to visit the grave
- There is no evidence for this
- You should not single out Eid to visit graves

- One embrace is ok and not two
- You are to take a different when going back from the one you took when going
- This is to ensure that you meet as many Muslims as possible

Jaabir bin 'Abdullaah (RA) said: "When it was the day of 'Eid ul-Fitr the Prophet (□) used to alter his route (of returning). ["Reported by al-Bukhaaree (986)]

- And the different routes will testify for you
- You should brush your teeth and wear sweet smelling perfume
- You are not allowed to go the salah with a bad smell
- Women are allowed to wear perfume if she is mixing with women

alone

Abu Moosa al-Ash’ari said: the Messenger of Allah (ﷺ) said: “Any woman who puts on perfume then passes by people so that they can smell her fragrance, is an adulteress.” [Musnad Ahmad (4/413) No. 19726, Sunan al-Nasa'i (8/153) No. 5126, Mustadrak al-Haakim (2/430) No. 3497]

HOW ABOUT GIVING GIFTS ON EID DAY

THE 13 VIRTUES OF EID

1. IT UNITES THE UMMAH OF MUHAMMAD (ﷺ)

- If you are living close to Makkah , you should fast with the moon of Makkah
- Like in Europe or Africa which is just a difference of an hour
- But if you live in USA which is far then if you follow the local sighting then it is ok
- But it better to follow makkah wherever you are
- Because of these two opinions we always have two Eids

2. IT SHOWS THAT YOU ARE OBEDIENT TO ALLAH AND HIS RASUL

-You didn't fast on Eid day
- by not fasting on this day you are being obedient

Abu Sa’eed al-Khudri (RA) narrated the Prophet (ﷺ) forbade fasting on the day of (Eid) al-Fitr and al-Nahr (the day of sacrifice, i.e., Eid al-Adha).” [al-Bukhari (1991) and Muslim (1138)]

'Ammar bin Yasir (RA) reported: "He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qasim." [Sunan Abu Dawud (2/300) No. 2334, Sunan Tirmidhi (3/70) No. 686, Sunan al-Nasa'i (4/153) No. 2188, Sunan Ibn Majah (2/561) No. 1645, Sunan al-Darime (2/5) No. 1682]

Ibn 'Abbas (RA) narrated, 'A Bedouin came to the Prophet (ﷺ) and said, 'I have sighted the crescent (of Ramadan). He then said to him, "Do you testify that there is none worthy of worship but Allah?" The Bedouin said, 'Yes.' He asked him again, "Do you testify that Muhammad is the Messenger of Allah?'' The man replied, 'Yes.' The Messenger of Allah (ﷺ) thereupon said, "O Bilal! Announce to the people to (start) fasting tomorrow." [Sunan Abu Dawud (2/302) No. 2340, Sunan al-Nasa'i (4/132) No. 2113, Sunan Tirmidhi (3/74) No.

691, Sunan Ibn Majah (2/565) No. 1652, Sunan al-Darime (2/9) No. 1692]

- The goofy soofis fast on Eid day because they want to against the 'wahabi'

O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. (An-Nisa 4:59)

- If it is doubtful day then you are not allowed to fast

3. IT BRINGS JOY TO THE UMMAH OF MUHAMMAD (SAW)

- So Aqiqa, walima and Eid bring joy to the ummah
- So when the girls were singing on Eid day Abu Bakr (r.a) objected
- But the rasul (ﷺ) said there is nothing wrong with that since it was Eid day

Ibn al-Qayyim (rh) said: "I am amazed that you quote as evidence for allowing listening to sophisticated songs the report which we mentioned about how two young girls who were below the age of puberty sang to a young woman on the day of Eid some verses of Arab poetry about bravery in war and other noble characteristics. How can you compare this to that? What is strange is that this hadeeth is one of the strongest proofs against them.

The greatest speaker of the truth [Abu Bakr al-Siddeeq] called them musical instruments of the Shaytan, and the Messenger of Allah (ﷺ) approved of that appellation, but he made an exception in the case of these two young girls who had not yet reached the age of responsibility and the words of whose songs could not corrupt anyone who listened to them. Can this be used as evidence to allow what you do and what you know of listening (to music) which includes (bad) things which are not hidden?! Subhan Allah! How people can be led astray!" [Madarij al-Salikeen (1/491)]

- And the girls were reciting poetry to do with how a man should be on the battlefield
- The rasul (ﷺ) didn't want extremism in the ummah
- So he allowed the girls to sing
- This has nothing to do with the permissibility of music

4. IT IS THE DAY OF FORGIVENESS AND TO REMOVE GRUDGES FROM YOUR HEARTS

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (An-Nur 24:22)

- This ayah was revealed for Abu Bakr (r.a) because someone participated in the slander of Aisha (r.a)
- He was his relative and he used to feed him

Narrated By Az-Zuhri: I heard 'Urwa bin Az-Zubair, Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah bin 'Uqba relating from 'Aisha, the wife of the Prophet the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Aisha said), ''Then Allah revealed the ten Verses starting with: 'Verily! Those who spread the slander...' (24.11-21)

All these verses were in proof of my innocence. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about 'Aisha" Then Allah revealed: 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men...' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him." [Sahih Bukhari, Vol 8, Book 78, Hadith #670]

- But decided to stop it but after this verse he cont. to provide for him

5. YOU SHOW LOVE AND AFFECTION TO THE POOR BY GIVING THEM SOME OF THE MEAT FROM THE ANIMAL YOU SLAUGHTER

6. YOU REMIND YOURSELF THAT ISLAM IS SUSTAINABLE BY SACRIFCE

-Because you reminded by what Ibrahim (AS) did

-Islam is a tree that germinates, grows and flourishes with the blood of the mujahideen

عن جابر، قال: قال رجل: يا رسول الله، أي الجهاد أفضل؟ قال: «أن يعقر جوادك، ويهراق دمك».

On the authority of Jabir: 'A man said: 'O Messenger of Allah, which Jihad is the greatest?' He (ﷺ) said: "For your feet to blister and your blood to run." [Sahih Ibn Hibban (10/496) No. 4639]

-Abraham is the second greatest messenger PROPHET, after Muhammad and the tashahud testifies to that.

7. YOU ARE REMINDED THAT ABRAHAM AND HIS SON WERE OBEDIENT SERVANTS OF ALLAH

And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha' Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.)." (As-Saffat 37:102)

Narrated By 'Aisha: Allah's Apostle ﷺ said (to me), "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, "She is your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If this is from Allah, then it must happen.'" [Sahih Bukhari, Vol 9, Book 87, Hadith #139]

Indeed Allah shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺsaw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al Masjidal - Haram; if Allah wills, secure, (some) having your heads shaved, and (some) is having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (Al-Fath 48:27)

- The dreams of prophets are revelations and not like our dreams and must come to pass

8. EVERY TIME EID COMES YOU ARE REMINDED OF THE LIE OF THE JEWS OF CHRISTIAN

- Because they claim that the sacrificial son was Ishaq (AS) and not Ishmael (AS)
- But this is a lie since Ishaq was born 13 years after this
- Ishmael's lineage was the chosen one
- That is the lineage of the rasul (ﷺ)

"Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.
(Al-Baqarah 2:128)

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet hood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (Al-Baqarah 2:129)

- The blood lines of Ismael (the Arabs) are more submissive
- Than the blood line of Ishaq (the Jews)

Miqdad ibn Amr said to the Holy Prophet ﷺ: "O Messenger of Allah ﷺ commands us with what Allah has ordained because you have our full support wholeheartedly. By Allah we will never say to you what Bani Israel said to Musa (i.e. you and your lord go and fight while we site and relax). But instead we say to you; you and your Lord go and fight and we shall be with you fighting for the cause of Allah. For by the one who has sent you with the truth if you march towards the highest mountains we shall march with you until we all reach it". (Seerah an-Nabawiyya by Ibn Hisham Vol 1. Pg.614 & Musnad Ahmad Vol.1 pg.390)

- You find more Arabs taking shahadah than Jews
- This is because of the dua of Abraham
- The rasul was sent to mankind but it started with the Arabs
- This is also as a result of the dua

9. IT GENERATES WEALTH IN THE MUSLIMS COMMNUNITY

- The shops in the Muslims community make a lot of profit during Eid

10. IT IS A DAY OF ACCOMPLISHMENT

- You fast for a whole month and now celebrating the end of Ramadan
- Eid ul Adhaa is also an accomplishment
- Since you worked hard and earned to money to buy the sacrificial animal
- The Dhaahiriyyah Madhab states that the sacrifice is Fard

11. IS A DAY OF IDENTITY

- You identify yourself with the Ummah of Muhammad

12. IT IS A DAY OF THANKFULLNESS

- You are thanking Allah for allowing you to live another year to witness Eid

Ibn 'Umar is that the Messenger of Allah (ﷺ) stated while he was on the minbar, “The upper hand is better than the lower hand. The upper hand is the one which spends and the lower is the beggar's.” [Al-Bukhari (1429) and Muslim (1033)]

13. IT IS A DAY OF SOLIDARITY (AL WALAA WAL BARAA)

Abu Musa (RA) reported: ‘Messenger of Allah (ﷺ) said, “The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other.” He (ﷺ) illustrated this by interlacing the fingers of both his hands.’ [Al-Bukhari (481) and Muslim (2585)]

- The imam will remind you of the plight of Muslims in other parts of the world

It was narrated from Abd-Allaah ibn Masood (RA) that the Prophet (ﷺ) said: "Whoever starts his day caring about something other than Allah has nothing to do with Allah, and whoever does not care about the Muslims is not one of them." [Narrated by al-Haakim in al-Mustadrak (4/356)]

Narrated by An-Nu'man bin Bashir: The Prophet (ﷺ) said: “The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever.” [Al-Bukhaari (6011)

and Muslim (2586)]

HOW TO PRAY THE EID SALAH

- There is no Adhan, Iqaama or Sunnah
- The imam recites 7 takbeers and 5 takbeers in the second
- He recites Surah 87 in the first and 88 in the second
- He does the one khutbah after the salah and doesn't sit in between